

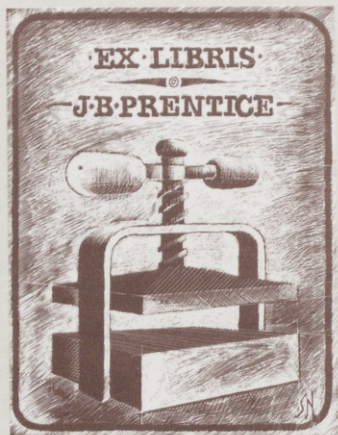
THE
EDUCATION ACT
OF VICTORIA,
AND ITS REMEDY.

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THE
EDUCATION ACT
OF VICTORIA,
AND ITS REMEDY.

BY
A MINER EVANGELIST.

ALSO BY THE SAME AUTHOR,
"A CALL TO THE WORD OF GOD AND APOSTOLIC
CHRISTIANITY."
"THE GREAT CRISIS IN THE WORLD'S HISTORY,"
AND
"REMARKABLE REMINISCENCES ON THE EARLY GOLD
FIELDS OF VICTORIA."

MELBOURNE:

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Preface.



THE origin of this pamphlet arose from a deep and strong impression that we should write on the subject of its pages as one of the highest importance to the people of Victoria, the particular cause of this impression being an appeal by the leading ministers of nearly all the Protestant Churches for prayer to God for the institution of the Bible in State Schools.

Having little faith in prayer, however, in matters of this kind without corresponding rational action, when that course is open, we concluded that a few practical suggestions to attain the desired end, under the blessing of God, both desirable and necessary.

Although under the fullest assurance we were called to write, and having done so according to our very humble ability, we yet feel a shrinking from sending it forth, from a painful consciousness of its many deficiencies through lack of literary ability. God, however, has known the motive; and under His care and blessing we send it forth to the reader for his thoughtful consideration, soliciting the Christian reader's prayer to God for His blessing upon it to fulfil its mission.

J. HARRIS.

Denicull Creek, September, 1896.

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VICTORIA'S EDUCATION ACT.

CHAPTER I.

GENERAL REMARKS.

"That the soul be without knowledge it is not good."—*Solomon.*

THE Education Act of Victoria is again before the Victorian public. The leading representatives of nearly all the great Protestant churches have conjointly sent forth a request to Victorian Christians to pray God to deliver them from the tyranny of statesmen, and to place the Bible and religious instruction in the day schools, what they unitedly have endeavored to do for more than twenty years past, but hitherto have sadly failed. It is this *request for prayer* that has incited our desire *again* to write on this important subject, having sent forth a small pamphlet some years ago. To write all that might justly be written, and the importance of the subject demands, would require a large volume. We cannot possibly, however, in our limited space enter upon many of the important events and topics centering around this infamous Act, which for twenty-three years has utterly banished the Word of God and religious instruction from our public schools.

AN IMPORTANT QUESTION.

Question.—The question to a stranger naturally arises, How came the Churches, when they had the children *under their own immediate care and instruction*—we need here not refer to the School Boards,—*to hand their charges over to an infidel State, rather statesmen* (we say *infidel* advisedly, carp whoever may), *when they might have clearly seen the disastrous consequences?*

Answer.—We answer: *First*, they certainly could never have valued the preciousness of their honourable charge, nor rightly have estimated their solemn and weighty responsibilities.

Second.—We presume they concluded (a) that the State would probably give a better and more effective education, (b) relieve them of a great responsibility, and (c) give all poor children an education their parents were not well able to pay for.

Third.—Their ministers declared that the *framers and sustainers of the Act deceived them*, having led them to understand that the word “*secular*” would not necessarily mean *that literally, nor exclude religious instruction*.

In all seriousness, we ask, Are the reasons assigned sufficient for relinquishing their charge? Unequivocally we answer, No. On our *first* point, we say of the *universal Church*, she is stultified almost to the last degree. And excepting individual cases—and these are rare indeed—we know of no Church that possesses a true and deep sense of its responsibility, or enjoins its individual members in the true Scriptural sense and on Scriptural lines to “bring up their children in the nurture and admonition of the Lord.” They seem never thoroughly to have understood the true meaning of “*Feed my lambs*”^{*} and the above injunction.

This is unquestionably

THE GREATEST WORK OUT OF HEAVEN.

Every dear child born into this world *is*, in the present tense, in a saved and safe position—Christ’s property, redeemed by His blood; therefore, emphatically *His*; and, dying before forfeiting that salvation by *wilful* sin, is eternally saved. Its great need, then, is spiritual training and instruction from the very breast; “*feed my lambs*,” “bring them up in the nurture and admonition of the Lord.” And above all, through their parents’ and the Church’s prayers, obtain “*sanctification by the Spirit*”; thus they *grow up* “in the nurture and admonition of the Lord.” The awful delusion, however, is, with but few exceptions, that they must first go to the devil “and then *be converted*.” God, however, has promised: “I will pour my Spirit upon thy seed, and

^{*} This injunction to Peter (John 21: 15) beyond doubt includes both children and young converts.

my blessing upon thy offspring." "But when?" Whenever it is claimed.*

In this it will be readily seen that children sanctified from their birth are not only *preserved* from going out as *wild beasts* upon society, but from the blighting curse of sin upon their own lives for all future time, and so possess all the power of sanctified natures for the service of God and their fellows. This is no mere theory, as unspiritual saints are led to believe and controvert because of the scarcity of living facts, but the true teaching of the Word of God. The Church collective, therefore, or its individual members, that transfer this holiest work and weightiest responsibility to irresponsible hands, "being in honour they abide not, are like the beasts that perish" (Psa. 49: 12, 20); they insult God, and blight the lives of their children, as well as the community and the world at large.

We cannot, as we fain would, enlarge on this *vital point* here, but we would press on Christian parents to become more deeply acquainted with God by being "filled with the Spirit" themselves, and then they will not only see and feel their individual responsibility, but have both the *power and* "delight to do the will of God" in training their children for Him.

That there is some weight in the *second* point of our reply we admit, that is, with those whose

FINANCIAL CONSIDERATIONS

are of greater importance than spiritual interests, and riddance of solemn trusts more desirable than the honour and care of priceless jewels. Great God! What an awful delusion!

MINISTERS DECEIVED.

But concerning the *third* point, that the ministers (political) and those who framed and sustained the Act *deceived them* (ministers of the gospel) about the meaning of the word "*secular*," and that religious instruction would be given in State Schools, we are almost at a

* Isa. 44: 3, 4; Mal. 2: 15; John 21: 15; Acts 16: 31; 1 Cor. 7: 14.

loss to know how to deal with it. Rather than pen one word designedly and unnecessarily to wound or grieve any true servant of God, we would our "right hand forgot its cunning." But how we can in all good conscience accept that as an *honest fact*, is very hard to solve.

THE TWELFTH CLAUSE.

We present the twelfth clause of the Act for the reader to judge for himself the tax upon our faith:—

"12. In every State School *secular instruction* ONLY shall be given. And no teacher shall give ANY OTHER than SECULAR instruction in ANY State School building. And in every school used under this Act not being a training school, night school, rural school, or other special school, four hours at least shall be set apart each school day for

SECULAR INSTRUCTION ALONE," &c.

The reader will here observe that as clearly as language can speak it declares in *three* distinct sentences, lest any reader of the Act should in any wise mistake *one* or even *two*, that "secular instruction *only*," no "*other* than secular instruction," and "secular instruction *alone*" shall be given in State Schools during school hours. And we can no more believe that the framers of that iniquitous clause did not literally mean what they had written, nor that any man of intelligence and honesty could otherwise understand it, than we can believe we are now penning a falsehood. And for the authors of that clause to tell us that they did not mean literally what they had written, we should tell them straight: "I do not believe you; I believe you lie, or you are fit for a lunatic asylum!" Now, the only way we can accept the testimony of the ministers of the various Churches of 1872, when the Act was framed, that "they did not understand the word '*secular*' to mean the exclusion of religious instruction," is, that when they demurred against the wording of the twelfth clause, "they were assured (by its framers) that it was not designed to absolutely exclude religious instruction; it is so framed as to placate the Catholics and leave

them without excuse." They also, no doubt, understood they were to have access to the schools to give religious instruction themselves.

Of course, we are in all charity bound to accept this explanation of the, otherwise, dilemma. But then, in all honesty, does not this sadly reflect on themselves as being very weak and easily deceived? and, too, as conniving at the duplicity of statesmen endeavouring to get the bill through under cover of pleasing the Catholics, and, when through, they would favour the Protestants by yielding privileges, that is, of giving the Bible or religious instruction, or both, *diametrically opposed to the most emphatic wording of the Act?* Ministers or statesmen need not wince, fret nor fume at our "plainness of speech," nor to apologise for this fearful act of bungling and mischief they have conjointly wrought; these are facts that cannot be shunted aside. We have pages of speeches, statements and articles, from the religious and secular press, of ministers and statesmen, with names and dates, that forbid any other interpretation.

WORSE THAN CAIAPHAS.

But, if we allow, for charity's sake, ministers of religion to have been altogether innocent of conniving at the double work of statesmen, what else can we say but that those men who so deceived them were guilty of the vilest hypocrisy under the sun. Their wickedness and guilt, indeed, with its diabolical results, was vastly greater than that of the blood-thirsty, hypocritical Caiaphas. He declared "that it is *expedient* that one man should die for the people, and that the whole nation perish not." His Victim, by his cruel act, however, *redeemed* not only that nation, but the whole world (John 11 : 49, &c.); theirs, the very same Christ, slain in our day schools, results in "*the whole nation's*" children "*perishing*," as far as they are concerned, save those whom the godly of the land have rescued.

THE MASK THROWN OFF.

No sooner had the Act passed into law and began to work in January, 1873, than those tools of the devil

threw off their mask and appeared in their true character—avowed enemies to Christ and the well-being of the nation.

It appears from the Rev. J. C. Symons' letter to the *Argus*, February 26th, 1875, that application for the use of State Schools to give spiritual instruction before and after school hours had been denied, on which Mr. Symons says: "Certainly this was what the Presbyterian and Wesleyan Churches understood and in good faith gave up their schools to the State. I regret to say, however, we have been misled, . . . and practically speaking, the State Schools are *absolutely closed against the religious teacher*." Again: "A deputation of ministers waiting on Mr. Stephen (I think the *framer* of the Act, and the first Minister of Instruction), he said—'though there was nothing in the Act to prevent the minister from giving such permission (the use of the schools), yet he was unwilling to grant it, although he was anxious for the arrangement.' And when he came to know that schools had been used in St. Kilda, and in one or two at Geelong—with most gratifying results,—he said 'if the matter were brought before him *officially*, he should

BE COMPELLED TO STOP IT.'"

Could anything on earth be more brazenly hypocritical than those sentiments, or more execrable for a man with such power!

MR. MACKAY.

Church representatives having been taunted with "*not agreeing among themselves*" what tenets of belief should be taught, Mr. Symons says: "As early as July 6th, 1874, ministers and laymen of all denominations met, prepared and presented a memorial, and in it stating '*they were agreed*.' Mr. Mackay not only 'closed the doors,' but beyond 'the formal notice of its receipt' [the memorial] treated it and its authors with contempt. And as soon as the St. Kilda school removed into the newly erected buildings

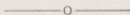
[THIS INTOLERANT CHRIST-HATER]

directed the discontinuance of religious instruction by the

clergy before school hours.”*

The above is quite in keeping with all Mr. Mackay's avowed principles and acts, who “preferred of two applicants, the *infidel* to the *religious* teacher.” “It was desired that the word ‘*secular*’ might mean ‘*undenominational*.’ That was refused. But we were assured the school books had a great deal of religion in them, and there was no intention to displace them. But our fears were not long in being realised; the Irish school books were displaced by the Royal Readers,” &c.†

“It was not long after this that *religion* was discovered in these books also, when an agitation was got up, and an Expurgated Edition was made for Victoria alone.”‡ And so things appeared as they really *were* and *are*.



CHAPTER II.

THE CHURCHES NOW ENLIGHTENED.

“And their eyes were opened, and they knew they were naked” (Gen. 3: 7), and had been deceived.

THE Churches were now, however, fully apprized of the true situation. Having given up their children to the control of the State under the promise of religious instruction being continued, and that they were to have full access to the schools to give it themselves, they now find they have been most wickedly betrayed. What course, then, ought they then to have taken? We reply: *First*, either to have thundered with unceasing peals of wrathful declamation from

PULPIT, PLATFORM AND PRESS,

by every means enlightening their people throughout the land on the awful iniquity perpetrated against the national Christian conscience, the temporal and eternal destiny of the nation's children, and against the nation

* *Spectator*, April 9th, 1880, abridged. † Hon. J. Balfour, Temp. Hall. ‡ *Ibid*.

itself; and then at the following election with one solid vote put their own men into power, and forever have driven the faithless traitors into eternal political obscurity. Such a storm of wrath would leave its mark on the annals of the country that no Judas would ever again dare to invoke the suffrages of an insulted people.

Did they do it? No, alas! The few in Conference and Assembly, who evidenced a little grit and showed their teeth, had neither teeth nor grit enough to withstand the dear old ladies in breeches, whose heads were as soft as their hearts, who, with devout looks and uplifted hands, solemnly protested against "Politics in the Pulpit"! and so the would-be "*reformers*" were subdued and retreated with sullen, suppressed growls.* Defeated here, they might, in the *second* place, have so instructed their charges and adherents, by showing the the importance of daily incorporating Biblical knowledge with secular instruction, as to induce them to take the lambs from the State wolf back to the fold and feed and instruct them—only with a better provision—as before: But, no! they failed here also. And here they truly evidenced the truth before stated—*They certainly could never have valued the preciousness of their honourable charge, nor rightly estimated their solemn and weighty responsibilities.*

WHAT THEY DID DO.

What, then, did they do? Under a deep sense of their defeat and dismay, they instituted periodical demonstrations, conferences, petitions, public meetings and deputations, along with some wrathful fulminations through the press, what "they might do, and what they ought to do, by their overwhelming majorities at the polling booth," &c. There was also an almost annual deputation scene of those "righteous men falling down

* We must not be understood to countenance the introduction of common-place politics into that holiest of all places, the pulpit. But those dear weak-minded brethren failed to see that the highest of all interests out of heaven, to both Church and State,—how to train our children for time and eternity—was deeply involved in what we advocate.

before those wicked" "sinners exceedingly" "like a troubled fountain and a corrupt spring," bowing and scraping to them for what they ought to have strongly demanded; prostrating their Christian honour in the dust, and filling the onlooker with supreme disgust, while our good friends the politicians would politely bow them out, and then go back and "laugh among themselves." What a farce! And this repeated for twenty years!

And now despairing at defeat again,

They cry to God for "help" and say "Amen."

But will God hear "and deliver them out of their distresses"? Never! until they deeply prostrate themselves before Him instead of the sinners, acknowledge the greatness of their sin and folly in delivering up their precious charges to a lot of infidel statesmen, and submitting to their perpetuating the most dire evil that ever did, or ever can, befall any country. "But, will not God hear and deliver them notwithstanding?" Never! until they arise as suggested, and marshal their united forces with ruthless severity against every sneering, contemptible politician, and supplant them with men of backbone and honour; or, with equal purpose and precision, "take the prey from the mighty, and deliver the little captives" from the foul claws of the devil and his dupes, and restore them to their rightful fold and heritage—the Church of God. God only helps those who help themselves, that is, *when they can.*

NO STATESMEN TO BE TRUSTED.

To show that there is no possible hope from any statesman in this regard, on the present lines of politics, every individual minister of instruction followed pretty nearly in the infamous steps of those already noticed. MR. RAMSAY not only purged the school books of their general religious teaching, but the *Age* credits him, in its contention against Dr. Moorhouse, with having, "*on his own responsibility,*" purged the books of the last taint of what he must have considered the *foul thing*. Well did two of the public journals write:—"How could

any person outside a lunatic asylum—or even one inside—justify the operation of dismembering the ‘Cottar’s Saturday Night’ for the sake of omitting the stanza which tells

‘How guiltless blood for guilty men was shed’?

And again from Longfellow’s ‘Wreck of the Hesperus’:

‘And she thought of Christ, who stilled the waves
On the Sea of Galilee’? ”*

These were acts of “*stupendous barbarism*,” and of one possessing a heart more cold-blooded by cruelty than Nero’s. Nero slew the *body*, but this man the *soul*. Nero gloated over the shriek from the fiery faggots in time; this man, one would think, over that from the fires of hell in eternity. We can only think with the writer above that the man ought to have been in the “lunatic asylum.” And while we may not reflect on the constituency that placed him in power, we think they were greatly to blame, when he *departed*, *i.e.*, when he went off his head, for not requesting him to retire—his “*barbarism*” and wickedness certainly was a grave reflection upon them.

MR. SERVICE.

“Looking the thing straight in the face,” Mr. Service said, “there did not seem to be any more violation of the State School system in giving religious teaching in the morning than in the afternoon.” But when the deputation waited on him again—not having obtained their former request—he replied: “The request for morning religious instruction has narrowed my sympathies, &c.; it is rather a means of raising difficulties for themselves, &c., for giving religious instruction.” No doubt the good man had *the bile* at the time.

Again—“The efforts that are made to teach religion to our children, are noble efforts, &c., and actuated by the noblest motives in imparting the highest principles to the children.”† Surely very comforting to ministers. It would appear, however, they did not get all they at first asked for, and applied again. But the good man

* *The Argus* and *The Daily Telegraph*.

† *Spectator*, September, 1883.

was fairly off this time, for while his brain softened his heart hardened—he exclaimed; “I cannot support the proposal to open the schools for religious instruction before school hours;” and he thought they should GET RID OF THE RELIGIOUS BOGIE.* Dear man!

MAJOR SMITH,

we are informed, took a more favourable view, but had no backbone to “do the right.” His egregious folly, however, is seen in “the remission of corporal punishment”—we believe in “the taws” now and then.

MR. D. GILLIES.

This gentleman—amongst many dishonourable acts—shamefully shunted one deputation by directing them to confront the Roman Catholic difficulty, intimating that it was the Catholics that ruled. But he seemed to have eliminated every spark of honour and manliness from his nature, if he ever had any, and showed that he ruled, when he *fined* Mr. Wollaston, a teacher, £5, for officiating one Sabbath in a State School room for a minister prevented from attending.

PROFESSOR PEARSON.

This man's actions were of the most execrable sort, and every Victorian Christian should blush at the mention of his name, to think that they should have remained quiescent with such a man abiding so long in the office of Minister of Instruction. Always bland and and acknowledging the importance of religious instruction for the young outside his office, especially in the Church Assembly, and to deputations, and yet treated with contempt all appeals for concessions for that object. But the true revelation of both his head and heart is seen in his desire to transcend Mr. Infidel Mackay, and even Caiaphas Ramsay. They did leave the name of “*God*” in the school books, but this poor fellow wanted to blot out all that remained even of God in consideration of the *feelings* of “the heathen Chinees.” But the poor man is “gone to his own place.” May his successor never arise—we mean after his sort.

* *Weekly Times*, September, 1883.

CHAPTER III.

THE FRUIT OF THE ACT.

"By their fruits shall ye know them."—*Christ.*

TO make mere assertions respecting the bitter fruits of this Victorian upas tree, and to go into even some stern facts and incontrovertible figures to convince the enemies of truth, would be almost a useless task. They would unscrupulously, as they have repeatedly done, oppose figures and statements to their own satisfaction and their following, who have not brain enough to "discern between their metaphorical right hand and left. The axiom, however, that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," is so forcible, that no sane man would attempt to controvert visible facts; it is for the consideration of *sane and honest* men, therefore, that we present a few facts.

Now, if the fruit of true Bible teaching is not only the *reformation* of individual character, but its thorough *transformation* from evil to good, and exalts every community and every nation that accepts it, in the ratio of the degree accepted, then the obverse of this must inevitably be the downgrade to evil, alike of the nation and individual. And to attempt to controvert this self-evident fact, a person would evidence both moral and intellectual lunacy. The inevitable conclusion, therefore from this premiss is, that the results of our Education system, are individually and nationally bad and degrading. To oppose statistics and invidious comparisons with other communities to maintain the downgrade theory, is but one sad evidence of its fruit, and also often an ignorance of facts. For instance, the pleaders for the Act, ever and anon, when the New South Wales educational principles have been desired, have declared that even under that system "the standard of morals is much below our own." To this statement we reply: This is easily accounted for, *first*, on the principle of heredity, for which they are in no wise accountable; second, the influx of people to the Vic-

torian early gold fields were, as a rule, of the very best type from all countries. Few but those of

INTELLIGENCE, THRIFT, AND CHARACTER

could command the means in those times of low wage and high passage-money to come. And while some few from convict settlements also came from other colonies, South Australia—than whose colonists few stood on a higher platform of moral excellence—was almost depopulated.

And here let me say it was from this moral and physical fibre that is what Victoria is to-day—second to no community under the sun, excepting from this blight of infidel instruction, negatively so, at least.

METHODISTS AND EPISCOPALIANS.

Had it not been for the indomitable energy and perseverance of the Methodists, especially of the lay element, in carrying the gospel to every rushing crowd of people on the early goldfields, and the Episcopalians following with education, each of whom incited other denominations to follow; and had not this spirit and aggressive work continued until now, neutralizing the baneful effects of our Christless education system, we should be vastly lower than we are, while still drifting toward infidel France.

But it should be remembered that while the forces of Church organisations and others are neutralising, and powerfully withstanding the flood of infidelity and every kind of wickedness, bred of a national Christless system of education, these are also being mightily reacted upon every other organisation on the side of righteousness by its pernicious results. A case will illustrate. Lately addressing a temperance meeting in the Melbourne Temperance Hall, the name of Christ had not up till then been mentioned, I remarked: "I never come to a meeting like this and leave my best Friend outside. Without Him I can never do or say anything worth calling *good*. As soon as I mentioned the name of the Lord Jesus Christ,

SUCH A YELL AS FROM HELL

Then sounded the knell

Of everything good, as at death doth the bell.

Under like circumstances such a demonstration was not possible twenty years ago. But by whom was this infidel hate evidenced? by a crowd of young fellows from 16 to 25, the product of our State Schools. The steady going congratulated me on my testimony, as well as the chief speaker while yet on the platform, confessing his own cowardice, and eulogised my courage before the audience. The chairman—I would honour his name on this page if I knew it—"had not been to a church for four and a half years, and *he was as good as those who went.*" Dear man! like the old farmer who had got used to the odour of his ill-kept backyard, when sniffing the fragrance of a flower garden, exclaimed: "Oh, them stinkin' vi'lets!" I think he had been to a State School. Who ever knew of such a fellow presiding at such a meeting many years ago?

We say, the adverse influence is everywhere spreading and reacting on all organisations and individual alike.* And for one to be pronounced on the side of right to-day, he is either snuffed out by a yell, if that is possible, or he has to bear withering scorn, and too often from those who bear the Christian name (*sic*).

THE BLIGHTING CURSE IS ON THE LAND,

and the poor man that cannot *see* it must be sadly infected by it, and is much in need of the "eye salve of the Great Oculist (Rev. 3: 18).

ITS INFLUENCE UPON THE CHURCHES.

Account for it as we may, but the reports of the Churches show by the falling off of some, and lack of progress in others, that either they are declining in spiritual power, or that a terribly mighty influence has set in against them, arresting their progress in the work of salvation and increase.

* An old Temperance lecturer at my side at this meeting remarked; "This is not like the meetings we used to have 20 or 30 years ago, brother, and *it is nearly everywhere the same.*" The religious element is dying out, and the infidel is coming in like a flood.

The Baptists in their last report seem to have had much cause for complaint. The Wesleyans only tabulated an increase of 15 members. The Salvation Army, whilst doing a grand work in their rescue department, sadly fail in their gospel meetings in conversion and retention in comparison with former years; while "*The Church of Christ*," or "*Disciples*," have shown a considerable decrease.

However we may account for these facts, we maintain that, had they educated their own children according to Bible methods of instruction in both day and Sunday Schools in spite of all outside opposing influences, they would have had a rich harvest of increase, even if they never had one convert by their public ministrations. But under the present regimen they are falling behind—they are losing their children. And we contend there is no adverse force so mighty against them as our present national system of instruction, especially in its power as seen upon our young men.

DR. MOORHOUSE'S PREDICTION FULFILLED.

Those of us who have to go abroad, and occasionally contact with numbers of those just escaped from our public schools who have had no instruction from their parents or the Sabbath School, literally see Bishop Moorhouse's prediction fulfilled:—"If an arrangement was not made, as sure as they lived the religious motive would drop out of the lives of the next generation," &c. Such, having had no desire implanted for it, and attend no place of worship; they hunt, play football and cricket on the Sabbath in mobs. They blaspheme the name of God; their mouths are fouled with tobacco, beer and ribaldry, and are as disrespectful to age as to their equals. If this is not *degeneracy*, we know not what we write.

"The fact is, that with the enlargement of the mind *its capacity for evil is as much extended as its capacity for good*. One may well, therefore, *hesitate to apply a remedy which may turn out to be worse than the disease*. Nor is it mere conjecture that this may be the result.

The examples which history supplies of *civilisation unenlightened by Divine Revelation, even where, as in Greece, art was carried to the highest perfection*, shows us the most frightful moral evil in the closest contact with the highest intellectual culture. But we have examples much more applicable to our own case—the United States Government has tried the very *plan recommended to us [England]*—a national system of secular education, leaving religious instruction to be given by ministers of religion as they best can. What is the result? If we may believe what is said by religious men of all opinions, the result has been an *alarming increase of infidelity and vice*. Sometimes we hear it said that the worst enemy of virtue is ignorance; but both reason and experience tell us that there is a worse, viz., a combination of irreligious opinions with immoral practice, the intellect perverted, the heart hardened, the eye of the mind blinded, the affections poisoned, the springs of faith and love destroyed.”*

Distributing some tracts and little books amongst lots of children issuing from a State School in a district without a Sunday School or any religious service, some of them asked: “What are these?” I replied: “These are books and papers to tell you about the Lord Jesus Christ as your Saviour.” “Who is he?” some of them asked. “What! don’t you know who Jesus Christ is?” “No,” “No,” “Yes,” “Yes,” cried several voices at once. We then began to instruct them, when some became so very rude, and continued after being re-proved, that I said: “I guess you would know how to behave if I boxed your ears!”—an expression I never

* Rev. A. R. Grant, Inspector of H.M. S. Schools, England. That Mr. Grant’s view is correct, that enlargement of the mind’s capacity is as much so for evil as for good—and certainly its tendency is on the side of the former, apart from true religious instruction,—the following shows: “In Prussia of late years, offences which imply *education* grew disproportionately. Thus, falsified accounts grew cent. per cent., fraudulent bankruptcy nearly 150 per cent., and official frauds 350 per cent.; and in Wurtemberg, 218 per cent.; while for 24 years in England the increase was 67.”—*Stetson*.

before nor since used, with the many hundreds of children under my care from time to time. Their State School teacher faithfully obeyed the 12th clause. On the other side of the river, not many miles apart, I was always greeted with the greatest respect outside, and with joyful gladness to speak on the Sabbath of the Saviour's love, within. What made the difference? A dear Christian girl, quite innocent of the *12th clause shackles*, taught them about their Saviour as wisely as she could in the day school, and freely in the same room on Sunday. And there was no Christ-hater in that secluded nook to inform the powers that were of the good she did the dear children and the country at large.

We confess to have had *hard thoughts* at times of Christian teachers abiding in our State Schools. *Personally, we could no more refrain from communicating saving truth to a school of children than from saving them if drowning.* We do not, however, condemn them; to their Master they stand or fall. "He is able to make them stand."

Since writing the preceding on teachers, we came across the following clipping from an old *Southern Cross* of November, 1889:—

"Mr. Munro told the House he 'could not understand why it was objectionable in a State School teacher to be religious!' but to 'be religious' is plainly an unpardonable offence in a State School teacher. What Christian man in Mr. Wollaston's case would have acted otherwise than he did? Under the present regime a Christian man simply ought not to be a State School teacher, for he is required to sell, not merely his manhood, but his very duty to Christ. The State School system wants, in fact, a new pattern of being made especially for its purposes; a being without a conscience, not to say a soul, as sourly secular, in a word, as the department which owns him."

But we return. Can any one capable of understanding the power of early educational influences upon the hearts and minds of children for a moment think

that, without a strongly opposite controlling influence on each of the above schools' children before manhood, those self-same characteristics will not so develop and be retained through life almost beyond possibility of change? Some years ago, meeting with an old school mate, we asked if there were any of "*the old boys*" about. He mentioned several. How quickly the boy physog was photographed on the mind! "And what are their lives?" He replied: "They are all good living men and in connection with some Church or other." "Thank God!" we instinctively exclaimed. We have known several others, but only *one* that was not professedly Christian, and among them several lay preachers.

"HOW DO YOU ACCOUNT FOR THIS?"

may be asked. We reply, through the godly teaching of a dear old silver-headed Methodist lay-preacher in the parish Church of England School, who always opened with prayer, and incorporated with grammar and arithmetic godly instruction. Bible Class questions, spelling, and its geographical names, mountains, and rivers, &c., and the characteristics of sainted lives and thrilling events being also presented, made many of the boys long to emulate those worthies, some of whom have literally done so since. But this is nothing but the natural result of a natural cause! That man must be without sense not to know that "whatsoever a man sows that also shall he reap." And this as surely and unerringly in the spiritual, as in the realm of nature. "By their fruits ye shall know them." Since writing the above we have discovered the following clippings from an old paper:—

SCRIPTURE INSTRUCTION.

A Wesleyan schoolmaster gives in the *Methodist Recorder* the following instances of the beneficial results of Scripture instruction in his day school:—

One morning a mother presented a pale-faced boy. She had other children at school. "Let him attend the Bible lesson," she said. "He cannot live. I want you to prepare him to die. I will pay the full fee. He can

come home directly the Bible lesson is over." Can you wonder that I taught for eternity with the words ringing in my ears, "Prepare him to die"? He did die, but the chamber of death was in truth "the gate of heaven." "*Look! Look!*" exclaimed the child. "*Cannot you see them? They are coming for me.*" And with outstretched hands and beaming face, he went to join the angelic band.

At one love-feast, not long ago *nine* of my scholars gave me their experience within an hour. At one mission some *twenty* of them were found in the enquiry room. In *three* of the *Sunday Schools* of this place an old scholar acts as superintendent. *Seven* are on one plan as local preachers. *Many* are acting in that capacity in other parts of the country.

George G—— was a youth who had left school some years, and was stricken with consumption. The Bible lessons were fresh in his memory, and I a welcome visitor. One night a message came, "George is dying, and he wants you to be with him." I went. He was in great pain. Breathing was difficult. The "king of terrors" frightened him. I repeated, as he could listen, "Yea, though I walk through the valley of the shadow of death," &c., and comforted him with similar promises. Presently the face was transformed, and he exclaimed, "*Is this the valley of the shadow of death? I do not mind this,*" and passed away in peace. He found the valley "*lighted up.*"

While busy in school at secular subjects a messenger arrived. "Robert —— is very ill and wants to see you. He cannot last long." It was not my first visit. In spite of *inspectors and percentages*, I ran as fast as I could. "I want you to help me sing." Dear little boy! He could not sing, and my emotion was too great to help him much. The blind was raised. It was snowing fast. "Beautiful snow," exclaimed the child, "and Jesus makes me whiter than snow."

The test applied to a country, a community, or a family, will be found to be unerringly the same. The "righteousness" of the Bible "exalts nations," families

and individuals alike; its hate and rejection humbles, makes devilish, and destroys. And thoroughly analysed, it would be found that the frightful increase of crime, juvenile depravity, bastardy, and devilry of all kinds, in Victoria the last few years, would be found to be the fruit of our atheistic school system. Could anything be more diabolical than such acts of daring incendiarism by those two youths of late at Warrnambool? firing no less than sixteen buildings through sheer wanton wickedness.

And the increase of women insults and assaults, of drunkenness and gambling, illegitimacy, child murder, and youthful suicides—facts of youth—too surely show we have fallen on evil times, through this awful curse—principally the cause. And for any person to deny such facts, while every paper in the land teems with their reports, lies against the truth.

QUESTION.—“But do you credit *all the increase of crime* to those who have been taught in State Schools, and who have not been taught in Sunday Schools?”

ANSWER.—By no means. There are great numbers in our Sunday Schools whose instruction is very defective, while at home they have no religious instruction at all; so that what little influence is derived from S.S. on the Sabbath is more than neutralised by home example, and more still by “evil communications” with those at the day school who have had no instruction anywhere. We maintain, however, that in the main it is to our Godless education system that this increase of evil is traceable. And the juvenile depravity and multiplying cases of the grossest ignorance of God and the Lord Jesus Christ, brought to light in our law courts from time to time, prove this as fact.

A TESTIMONY.

Whilst we feel it to be a trial to give a personal testimony, and refer to our principles and experiences in these pages, yet feeling the gravity of the situation and as a witness for the Lord Jesus Christ and the truth, I feel bound to do it. From the time of my conversion to God I felt that the claims of God and

man upon every Christian was to "preach" or communicate "the gospel" by any and every rational means "to every creature" that God in His providence brings them into reasonable contact with.

For nearly forty years, having espoused this principle, I have by His grace endeavored to carry it out—how faithlessly, in ten thousand instances, I feel deeply ashamed to confess. During that time I have travelled thousands of miles through the colonies, preached in all kinds of buildings, have spoken to thousands of persons—singly, and in knots by the wayside, in the coach, cab, train, boat, and the mine, endeavouring to "warn every man, and to teach every man" the way to heaven on every favourable occasion. I have consequently, being no respecter of persons, caste or creed, come into personal contact with all classes and characters, and have experienced almost all kinds of treatment. But notwithstanding increasing age, and, we trust, with a pretty large experience, an increase of wisdom, we have experienced almost more insult and devilry—and principally from *young people*—during the last decade, than in all the former part of our experience.

A PLAIN QUESTION.

We wish the reader to bear in mind that this testimony is free from all bias by creed or caste, as we have no creed but the Word of God, and are identified with no religious sect. We ask then, in all soberness, how are we to account for so great a change taking place during that time? and to what must it be attributed if not to our Godless system of education? If education, apart from religion, makes for righteousness, inspires honour, leads to the choice of good society, and breeds good manners, then, *Victoria's present generation of young people ought to be the very best mannered and most honourable in the world*, as, admittedly we have the very best *secular system of instruction in the world*; and it certainly should be, costing nearly twice as much as any other under the sun.

This is unanswerable logic. But the very opposite being the case, it is the result, *the fruit of the tree planted*.

Referring to the Canadian system, Mr. Mackay said:—
 "It is utterly useless to talk of introducing the Canadian system *now*. We have *planted a different tree*, and must get *DIFFERENT FRUIT*."^{*}

True, Mr. Mackay. Mr. Mackay, we were informed, was an infidel, and in this he was perfectly consistent with his *tree*—we love consistency, even in an infidel,—and we have the "fruit" *true to sort*, to the blighting of one of the fairest lands on God's earth. His (Mr. Mackay's) "vine is the vine of Sodom and of the fields of Gomorrah; its fruit are grapes of gall; its clusters are bitter; its wine is the poison of dragons and the cruel venom of asps." To those who planted it, God saith: "To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." To some it has come; to others it is hastening.

A SAMPLE OF THE FRUIT.

"Miss Sutherland said not one word about moral standards on Sunday afternoon, but she read from 'Hayter's statistics that between 1890 and 1894, 8,000 illegitimate children were born in the colony of Victoria, and that the wards of State were *increasing year by year*.' We may well hide our faces in very shame, and try and answer as best we can Miss Sutherland's question: What are you doing to stop the impurities about you? Impurity, gambling and drink are sapping the foundation of our *young life*. Brothels, Chinese dens and low public houses are allowed to continue, and hosts of nameless children are being thrust upon us, and no voice strong and resistless is heard from the Christian Church. Miss Sutherland is right."—*Christian Mission Gazette*, Aug. 9, 1895.

We should not be suspected of desiring to magnify the evils of young Victoria, having ten children of our own, and all Victorian born. But how shall we answer the questions: "Why is our marriage rate of late years

^{*} *Bendigo Advertiser*, Sept. 13th, 1885.

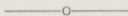
one of the lowest in the world? and also, Why is illegitimacy so greatly on the increase in Victoria? The above statistics show the *latter* to be a fact, and other statistics show the *former* to be equally true. The only assignable reason that can be given is that vast numbers of Victorian youth have never been given to understand the sacredness of the marriage relation—for remember, this has almost absolutely to do with native youth *now*—nor of the curse and degradation of moral and physical impurity. And their education in our State Schools, being entirely without moral and spiritual instruction and restraint, has been on the side of selfishness and affording great facilities and cunning for free license in unchecked lustful gratification.

“In San Francisco, out of 14,000 persons who had been trained in kindergartens, there had been but one arrest for crime.”

Oh, the inconceivable blindness, and wickedness, and curse of sending out hosts of a nation's children, untaught in the way of the Lord! Our blood boils every time we seriously think of this.

If the framers and upholders of this Act had the slightest sense of honour, or the least fear of God before their eyes, they surely would have paid some deference to the feelings and repeated requests of the wisest and best men in the land, and the representatives of three-fourths of the most law-abiding and honorable citizens! They could certainly have done no less than Canadian and N. S. Wales statesmen did, in acceding to the modest and rational request of their ministers of religion and the general desire of the country, and here, as there, insert a similar clause as in the Public Schools' Act of those countries. But, no! they neither feared God nor regarded man. Their insults and wickedness are seen all along the line. Their mean, dishonourable acts were founded on the presumption that the ministers were soft, peaceable sheep, and had no *Cromwell* behind them with 300 soldiers to say: “Get you gone, you whore-masters, and give way to honest men.” The names of those men can only live

in history as execrable and contemptuous. But certainly the Churches and their representatives will ever be associated with them as recreant and courageless. But we trust the time is at hand for a change.



CHAPTER IV.

THE BIBLE THE ONLY TRUE EDUCATOR.

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."—*Paul*. (2 Tim. 3. 15.)

WHAT the Bible is the only true educator of the higher nature of man, the only lesson book for instruction in the transformation and renewal of his mind and heart, and to make him the most useful and honourable citizen of earth, and finally for heaven, is everywhere shown where accepted. This our old English and Scottish fathers believed, and hence not only its *reading*, but *exposition*, in their day schools in the past, of course without sectarian comment, and so raised the finest race of people on God's earth.

The following are testimonies to the measure of wisdom still in the world where such as Victorian atheism has not prevailed. The school boards in England have the following:—

RELIGIOUS OBSERVANCES.

91. In the schools provided by the board the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of morality and religion, as suited to the capabilities of children, &c.

CANADA.

Chap. xiv., Sec. 1.—As Christianity is recognised by common consent throughout this province as an essential element of education, it ought to pervade all the regulations for elementary instruction. In the Public Schools Act the principle of religious instruction in the schools is recognised, the restrictions under which it is to be given are stated (conscience clause),

and the right of each parent or guardian on the subject is secured.

Sec. 2.—The department recommends that the daily work of each public school be opened and closed by reading a portion of Scripture, and by prayer.

Clause 7 of the New South Wales Act, 16th April, 1880, runs thus:—In all schools under this Act the teaching shall be strictly non-sectarian, but the words "*secular instruction*" shall be held to include general religious teaching, as distinguished from dogmatical or polemical theology, and lessons in the history of England and in the history of Australia shall form part of the course of secular instruction.

"The Declaration" of American Independence recognised the absolute necessity of Bible instruction in all public seminaries and embodied it.

Luther said:—"I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where God's Word is not studied diligently MUST BECOME CORRUPT." True, Luther. "WEIGHTY WORDS, which GOVERNMENTS, fathers and the learned in all ages will do well to consider!" remarked his biographer.

Bishop Simpson said: "Education without morality makes a nation CORRUPT AND WEAK; with it, strong and lasting."

"He who enlarges and improves minds and hearts, works in that which God loves and means to keep for ever."*

"The great, special and immediate duty of the Christian and philanthropic people of our country is to provide for the broadest and most complete Christian education. Our country needs young men who shall be pure, upright, stalwart in righteousness. Such young men are needed in all the walks of life."†

In eight cases out of ten, such "upright, stalwart," trustworthy young men can only be found among those whose hearts and minds are under the dominating

* Bishop Warren. † Bishop Mallileu.

influence of the Bible. Is it possible for any sane man to think otherwise?

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."
—*Washington*.

"I am interested in the people who made the Bible, but I am more interested in the men whom the Bible makes. They show me the fibre and genius of Scripture as no mental studiousness or verbal exegesis can do."
—*Dr. C. H. Parkhurst*.

BISMARCK, "the strongest *intellect* of the nineteenth century in Germany," said: "How, without faith in a revealed religion, in a God who wills what is good, in a supreme Judge and a future life, men can live harmoniously, each doing his duty, and letting everyone else do his, I do not understand."

Those testimonies show the utter fallacy of those who advocate *secular instruction* apart from the Word of God.

"It assumes that religion can be taught as an *extra*, or left out at pleasure, and that secular education is complete without it, as it may be said to be complete without music or drawing. *But no Christian teacher can be content with such a place for the faith of Christ.* He must teach its paramount importance and authority if he teaches at all. He must teach that, if it is to be received to any purpose, it must pervade the whole life; he must teach it as the guide and leading motive of conduct."*

"There can be no objection to this Book," said a dying infidel, "but a wicked life!" placing his hand on the Bible.

ANDREW JACKSON.

THE BIBLE AS A NATIONAL BLESSING.—"That book, sir," said Andrew Jackson, President of the United States, as he lay on his death-bed, pointing to the family Bible which lay upon the table beside him, "that book, sir, is the rock on which our Republic is

* Rev. A. R. Grant, Inspector of H.M.'s Schools, Gt. Britain.

built." And so rich, so marvellous is the immense adaptability of the Bible to every rank and order of human minds that it is equally fitted to rouse the barbarian from savagery as to uplift the most civilised of the foremost nations of the world. In the Bible Society's offices you may see a copy of St. John's Gospel beautifully written out in 1820 by the second king of the isle of Tahiti because he could not procure a printed copy. That Bible redeemed his people from savage wickedness, irreverence and dishonour. In New Zealand, when an unbeliever was sneering at the Bible of a native chief, the chief pointed him to a great stone and said: "My fathers and I were once bloodthirsty cannibals; on that stone we slaughtered and devoured human victims. We are Christians now; what raised us to what we are, from what we were? The Bible, at which you scoff."

INVIDIOUS COMPARISONS

are most repugnant to our feelings. But facts are facts and cannot be denied. What has made the difference between Protestant England, Scotland and Wales, and that of Catholic Ireland? nothing but the Bible. Between Great Britain, and France, Portugal, and Spain, and every other country and community? simply the acceptance or rejection of the Bible.

We are pointed out with biting sarcasm the sins and iniquities of Great Britain by those as incapable of discrimination as an opium-brained Chinese. We are also taunted when a poor mentally-weak person has been excited by some religious hallucination. These dear weaklings cannot see that if the Bible by its *partial* acceptance has done so much for Britain, how much more would it have done had she *fully* accepted it! and that it is *not the religion* of the Bible that sends people to the asylum, but the want of it. This incontestable fact we have proved in "*The Great Crisis*," &c. On the grounds of one of those establishments, one day, we asked a poor fellow what he thought was the cause of him being there. He replied, with a significant grin: "Because I got case-hardened, I

suppose!"—the true cause of most insane heads and wicked hearts.

"THE INSPIRATION OF THE BIBLE.—Something far more positive, far less vague and hazy than is usually found in the statements of purely historical critics, remains to be said before justice can be done to the Church's sense of the worth and authority of Holy Scripture. The final proof that Scripture is inspired is that it inspires. And it inspires not only with high motives, with spiritual fire, but with great, profound, comprehensive ideas, with spiritual truth, which vindicates itself both to reason and to experience. The dogmatic theologian knows, as every Christian knows, that the Bible not only tests, but generates his thoughts; the word of God in it is creative in a sense in which no other word in the world is; and it is this unique power to which justice has to be done. Any approach to the expression of it—any at all adequate statement of the authority of the apostolic writings, for instance—is a real advance in theology." — *British Weekly*.

PROFESSOR HUXLEY.

Professor Huxley's deliverance on the utility of Bible teaching in public day schools, sceptic as he was, is a severe rebuke to politicians and press men, professedly Christian(?), who are continually exhausting themselves in their oppositions to it. He says:—

"My belief is that no human beings and no society composed of human beings ever did or ever would come to much *unless their conduct was governed and guarded by the love of some ethical ideal*. Undoubtedly your gutter children may be converted, by mere intellectual drill, into the '*subtlest of all the beasts of the field*;' but we know what became of the original of that description, and there is no need to increase the *number of those who imitated him successfully without being aided by the rats*. And if I were compelled to choose for one of my own children between a school in which religious instruction is given and one without it, I would prefer the former *even though the child may have to take a good deal of theology with it*.

"When the great mass of the English people declare that they want to have the children in the elementary schools taught the *Bible*, and when it is plain from the terms of the Act, the debates in and out of our Parliament, and especially the emphatic declarations of the vice-president of the Council, that it is intended that such Bible reading should be permitted, unless cause for prohibiting it should be shown, I do not see what reason there is in *opposing that work*. Certainly, I, individually, could with no shadow of consistency oppose the teaching of the children of other people to do that which my own *children are taught to do*, and even if reading the *Bible* were not, as I think it is, *consonant with political reason and justice*, and with a desire to act in the spirit of the Education measure, I am disposed to think it might be still well to read *that book in the elementary schools*. I have always been strongly in favour of secular education in the sense of *education without theology*; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling that is *the essential basis of conduct* was to be kept in the *present utterly chaotic state of opinion in these matters without the use of the Bible*. Pagan moralists lack life and colouring, and even the noble Stoic, Marcus Antoninus, is too high and refined for the ordinary child. *Take the Bible as a whole*; make the severest deductions which fair criticism can take in shortcomings and positive errors; eliminate, as a sensible lay teacher would do, if left to himself, all that is not desirable for children to occupy themselves with, and there remains in this old literature *a vast residuum of moral beauty and grandeur*. And then consider the greatest historical fact, that for three centuries this book has been *woven into the life of all that is best and noblest in English history*."

But we must allow the Bible and

THE AUTHOR OF THE BIBLE

to speak for themselves. The Psalmist says (19 : 7-11):

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise

the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward."

"Wherewithal shall a young man cleanse his way? by taking heed thereto, *according to thy word.*" "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Jesus Christ." (Psa. 119: 9; 2 Tim. 3: 15).

"Doth not wisdom cry? . . . Unto you, O men, I call. . . . For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold" (Prov. 8: 1-10).

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39), said the Lord Jesus Christ.

This precious mine of wealth so sparkles with numberless gems of wisdom and promise that one's soul is fairly ravished at the sight, and "our hearts burn within us while we talk with it by the way," and in seeking to bring out its fairest and most precious treasures. Indeed, we are fairly baffled to know what is best, for "*their price [of them all] is above rubies,*" their entrance is ever giving light" to the soul, and their taste is "sweeter than honey and the honeycomb."

But,
 "Fools never raise their thoughts so high;
 Like brutes they live, like brutes they die;
 Like grass they flourish, till Thy breath
 Dooms them to everlasting death."

But how are the Scriptures to be used in the day school? God has given us instruction.

The Churches and their representatives, not only in Victoria, but almost universally, seem to us to have mistaken their way in requesting the *reading* of the Word of God *only*, or simply having the *Irish School Books*, or a few religious lessons incorporated in their books here and there, which is simply milk and water instruction. That is not God's method; neither is it the method of Roman Catholics, vastly wiser than Protestants, in this respect at least. These permeate every secular lesson with the tenets of their faith, and they keep it before their children all day long. And by this means their minds are so imbued with Catholicism that it, like every other *ism* so instilled in youth, sticks to the death. This method is the very foundation and strength of their religion and growth; hence their children are retained.

If, then, this is the secret of Catholic success—assiduously instilling their *dogmas*,—wherein is the *wisdom* of Protestants, or their *fidelity* to God and His Word? and where is their supreme love for the Bible and care for *their* children in giving *mere scraps* of that precious *truth* “which is able to make wise unto salvation”? Our shrewd, lynx-eyed friend, *The Age*, terms this milk-and-water teaching—“*the slight Bible leaven for which they are agitating*”; and it is truly so, very slight indeed. His inferred view is, it is so “slight” “that it is scarcely worth all this ado about it,” and is it not so?

In the following, God calls for audience, and His people respond:—

“Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing in the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their

children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God."

The command and testimony or law "appointed in Israel" referred to above is in Deut. 4: 9, &c.; 6: 4-9, and 11: 18-21; and the method and manner how it should be taught the children:—

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

This course of instruction we know well is too much for those who really have neither seen nor felt the high responsibilities of training children aright, nor have realised the sweets and blessedness of becoming so deeply acquainted with God's Word as to understand the importance and necessity of so deeply imbuing the youthful mind with its sacred truth as a safeguard to the slippery paths of youth. Hence the question, What need is there of this continual application of Biblical truth? The reply is: "*Lest* thou forget the Lord" (v. 12 and in chap. 4), of which there is a fearful danger, with the old as well as young. Hence God's injunction to Joshua when he took command of Israel's hosts: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to

all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success: have not I commanded thee?" saith the Lord (Josh. 1: 8). If this, then, is clearly the method of "the only wise God" of imparting Scriptural instruction to the rising generation; of Catholics, their superstition; of Hindoos and other heathen, idolatry; are Protestants the only people without eyes and brains on the planet, that neither see nor understand the absolute necessity of inculcating continually *the mightiest and most precious truths* in the minds of their children from their earliest infancy—the only truths of any system which can change the heart and transform the life? Have Protestants gone mad, and blind, and lost all heart for God's Word, and love for their children?

Were the above our views *alone*, we should not for a moment be ashamed to stand *alone* before the world in their espousal, simply *because they are on the side of God*, they are God's views, they are His commands, and they are enjoined throughout His Book. And no people, who ever failed in their recognition and obedience, ever prospered, and "had good success." We are happy, however, to find that while those are our views, and for more than thirty years have been our practice in raising a large family, and in training hundreds of children under our care from time to time, we are happy to say we are not alone in these particulars.

DR. MAYO'S LECTURES.

In his incomparable lectures on "Infant Schools" and infant training, Dr. Mayo has the following:—"In the establishment and conduct of Infant Schools, let your aims be lofty, let them be pure, let them be holy. If we desire by these institutions to promote the good of our land, &c.; if we desire to strengthen the principles of the rising generation against the temptations of life; if we would prepare the young to take up their cross and follow Jesus; if we ourselves are looking for brighter days, and would weave a crown of rejoicing

of these tender plants, (then) let us inscribe on the portals of our Infant Schools

‘HOLINESS UNTO THE LORD.’

While all the sensibilities of infancy are waiting, as it were, for the *first influence* that shall call them forth, oh! consecrate these precious but fleeting hours, not so much to the ‘*knowledge*’ that ‘*vanisheth away*,’ as to that *which is eternal life*.”*

Dr. Mayo, of course, is here speaking of *Infant Schools*, but are there not a considerable number of infants in our schools? and is not such instruction necessary to be incorporated with the lessons of those emerging from *infancy*? And if Joshua’s fidelity to God as a *man*, a great leader, was only maintained, and his success assured, by “*the law never departing out of his mouth*, nor his meditations thereon ceasing day nor night;” and if the Christian of to-day can only maintain his standing before God by “watching thereunto with all perseverance” and “giving heed thereto” continually, how much greater the necessity for rising youth just coming out into contact with all the unhallowed and seductive influences of life to have those sacred truths continually before them, as preservatives from evil? We may remark, this view, of course, will be too strong—we do not say for politicians and secular pressmen, most of whom not only have no relish for, but hate them, but—for milk-and-water professors of religion. But if the ministers and leaders of the Churches, who have sufficient Scriptural and spiritual intelligence to discern and own the things we write are according to “the ORACLES of God,” and do not arouse themselves and rise to the occasion, in appearing before “the Chief Shepherd”—of the *lambs*, as well as the sheep—they will have to face multitudes of lost ones through their *faithlessness*, which through their *fidelity* might have been saved! The impudent, blasphemous question, “AM I MY BROTHER’S KEEPER?” will not serve “in the day of wrath.” “The voice of

* First Lecture, pp. 6, 7.


THE CHILDREN'S BLOOD crieth unto me, of which you have been guilty," will be heard from the stern lips of the Judge. Brethren, we warn you!

—o—

CHAPTER V.

"NO STATE CHURCH"—"STATE TEACHING RELIGION,"
AND TEACHERS.

"In understanding be ye men."—*Paul.*

"E want no State Church in this new country," is the cry, not of men of the world, at least as far as we know, but of certain soft-brained Christians. If they mean no particular section of it, and there was really danger of *that*, we can understand their protest. But they might as well scare themselves into protesting against an aboriginal "*King Willie*" setting up his throne at Government House as with that senseless cry. If they mean they don't want the Church of Christ and Christianity to have anything to do with the State, nor the State with Christianity, then they have in Victoria all they desire. But if they as Christian people affirm, or desire us to understand, that the State should be altogether atheistic, and enact and govern a Christian people by atheistic laws, and "tread under foot the Son of God," and "cast His law behind their backs," and tread down also the God-given rights and privileges of vast numbers of our young Christian country, and that we should tamely submit to such atheistic barbarism—and is not this a legitimate inference of their premises?—then for very shame those people ought to give up the Christian name and abandon the Christian profession; they are very traitors to Christ and His Word,—*their* Christian principles (?) are unworthy of retention.

WHO, OR WHAT IS THE STATE?

Is not the State composed of the body politic, and those we send to Parliament simply our agents to carry into effect what we request them, and what they

promised at the hustings to do? Certainly so, you say. Well, then, if there can be no righteous laws and true government but those which are based on the principles of Christianity, what in the name of the great God are those senseless people talking about, separating the State—if you will, the governing "powers that be"—from Christianity, if you don't like the word "*Church*," seeing that all "*the powers that be are of God*"? But this simply means that, if there happen to be an atheistic or senseless governing body at the head of the State, they are sent there by those they fitly represent. This may seem to be a little rough on the Christian community. But is it not a fact? Are we any better than the men we send to do our bidding? If we are, we have failed to evidence it.

What! "Is it so, that there is not a wise man among you? No, not one!" So spake the apostle to the back-slidden, foolish Corinthians. If there really was, there was no one sufficiently discriminative to discern and propose him as their judge. Victoria has been in this position for more than 20 years. The people have not been able to send a wisely strong man to administer righteous government during that time.* And so the blight of God and evil men is upon us.

"BUT THE STATE SHOULD NOT TEACH RELIGION!"

On what authority can any man state this? Remember, reader, we are not referring to the outside world now! Of course, what Caiaphas Ramsay and P. P. did and said, and their following, those of the same school of thought will ever say and do; it is those heartless Christians who thus speak. Christians! do we say? we refer to those who have looked approvingly on at Christ and His Word being cast out of our day schools, and the dear lambs of His flock—His first and tenderest care—starved and trained into atheism, and then sent out into a cold, sin-blighting world, ignorant

* Even *The Age* believes this, judging from the castigations continually administered to successive administrations; but, of course, they were quite up to the mark as far as the Education Department was concerned—no complaint there.

of their tender Shepherd and never taught to seek His protecting care!

My blood tingles with very indignation while I write, at the thought of the cold-bloodedness of that last assembly of Congregational ministers who, by a majority of thirty-two against fourteen, voted against the action of those who are seeking to bring back the "Great Shepherd of the sheep," and His holy Word to the precious lambs, the purchase of His own blood, to bless and instruct them! It was one of the most execrable acts of which they could possibly be guilty. It must have made hell to shout and heaven to mourn! Talk about one Judas in twelve disciples! Congregationalists have 34 in 48.

DENOMINATIONALISM.

Since writing the foregoing we have met with the following from the *Argus*, by Dr. Bevan and Mr. R. T. Vale, M.L.A., at the late "State School Teachers' Conference," Ballarat, 1896:—

"The Rev. Dr. Bevan, in the course of a lecture on The Limits of State Interference with the Education of the People, stated that the Victorian educational system was at least fully equal, if not superior, to that of any other part of the world. At the same time he did not consider it perfect, hence they should strive to effect an improvement. As to religious teaching, he was of opinion that the present arrangements for religious instruction in State Schools could not well be improved upon. (Hear, hear.)

"Mr. R. T. Vale, M.L.A., condemned denominational education, because under it the heads of churches had too much power, and were apt to use it for the benefit of churches by making appointments to schools of those people who would take more interest in churches than in the education of children. (Applause.)"

Does not Dr. Bevan's utterances amply justify our strong remarks? And certainly we think that both Mr. Vale's head and heart need improving, as we should infer that *denominationalism* was a very "*bad thing*," and

that "the Churches" should not be "benefited" by "teaching their children" (*sic*).

The State not teach religion! then it should teach nothing? It has undertaken to teach the rudiments of secular education, and compulsorily so. To this we should raise no strong objection, providing it recognised the demands of God and the inalienable rights of a Christian community. But, when it wickedly sets God at defiance and contemptuously treads on the finest instincts of the Christian conscience by thrusting Christ and His Word away from our national nurseries, then the most withering language at our command is insufficient to smite it for its arrogant wickedness.

In its BLINDNESS it undertook to instruct the young without Christ and His word to prevent them in ignorance from becoming a menace to the State; and in its BLINDNESS it continues, failing to see its failure, in that the very opposite is the result from their being made "the more clever devils without the Bible," and the superior power of its schools for instructing them in subtle secularism. And the Church and individual Christian professor that fail to see those fearful facts are smitten with a judicial BLINDNESS more fearful than that of the State itself. There can be nothing plainer to a scripturally intelligent Christian person than that the State, undertaking to educate the rising generation, should make provision for its moral and spiritual concurrently with its mental instruction, or leave the entire work in the hands of the Church.

THE ONLY TRUE FOUNDATION OF NATIONAL CHARACTER
IS CHRISTIANITY.

The nation that undertakes to give mere elementary secular education, and absolutely forbids the Bible and religious instruction to the rising generation, intending thereby to build up a wise and good national character, is like the man that built his house upon the sand—the greatest folly upon earth.

Objection.—"Oh, but we don't mean for the children to be kept absolutely without religion, only that the State should not teach it—leave that to the Churches."

We reply: in the *first* place, that is an acknowledgment that *religion* is, after all, a good and necessary thing for the children to be taught. *Secondly*, if it is really good and proper, why not impart it in the proper manner, and at the proper time? We maintain that if true Christianity is the only true religion, then, being the religion of the Bible, it is a revelation of God; and the method of how and when it should be taught is clearly revealed therein, as we have shown. And while especially enjoined on parents, it is not on parents only. It is upon *Israel as a nation* that this is enjoined—"Hear, O *Israel*," &c., not ye parents; "and these words which I command *thee*," not ye parents, "shall be in *thine heart*" as a people—*statesmen and all*. "And THOU shalt teach them diligently unto *thy* children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," &c.* (Deut. 6: 4-7).

Now, in the face of those plain, solemn commands by God Himself to *Israel as a nation*, for any man, or community of religious men, to assert that the State should not teach *religion*, while contending it should give *secular* instruction, and while admitting also that religion is a good thing to be taught, and that God's method of teaching it, as above, is to be constant, morning, noon and night, and yet to give over their children to be taught "secular instruction *only*," must either be insane or fearfully smitten with blindness, so as to be more under the power of Satan than of God.

* Some blind Christians object to "those injunctions as belonging only to the Jews" (*sic*). Satan objects to obedience to them as being the mightiest force in sapping the foundations of his kingdom; So instruct the children, and there is no harvest for him to reap—they are gathered to Christ.

It was from this very chapter that the Lord Jesus foiled the tempter in his attack on Him in the wilderness (Matt. 4: 7, 10); it is by this we must meet his dupes, and it is enough.

This is nearly as senseless a cry as that about a "State Church" and "the State teaching religion." And we could afford to pass it over but for the considerable number of *sectarians themselves* who are entirely innocent of their own meaningless cry. Mr. Mackay once said: "If Mr. Harper and his friends are advocating a cause which would introduce a *sectarianism* in our public schools, then that cause is utterly hopeless."* This only further shows the *live hypocrisy* of this man, as well as the ignorance of those duped with the silly cry. This very man, prior to this, received an address prepared by "ministers and laymen of *all denominations*" on this question, a part of which we subjoin:—"The Government will be gratified to learn that the ministers of religion generally throughout the Colony are agreed as to the kind of scriptural lessons which should be taught to the children in the State School buildings," &c. This should have satisfied the hon. gentlemen that *sectarian teaching* was not sought; and if he had any brains, or anyone else, either inside or outside of the *sects*, they ought to know the utter impossibility of *sectarian* teaching ever obtaining foothold in State Schools from one fact alone,—the Baptist would prevent the Methodist, and the Presbyterian the Episcopalian; but, then, while some people have brains enough, they don't know how to use them.

THE TEACHER.

If anything further can show the infamy of this Act, and the infamous acts of those who so faithfully administered it, it is the "BRUTAL MUZZLE"—as Dr. Moorhouse justly called the 12th clause—that prohibited the teacher, not only from speaking a word on religion to the children or adults at any time in his *own* school, but in any other, and on *any occasion whatever*. And Mr. Gillies procured for himself imperishable *shame* in fining Mr. Wollaston for innocently transgressing by preaching to a congregation disappointed

* *Bendigo Advertiser*, Sept. 13th, 1883.

of its minister; and Mr. Mackay, also, in "preferring an *infidel* to a Christian teacher."

But we must, as well as considering the nature of what should be taught, consider also the character of the teacher who should teach. For the Roman Catholic teacher to teach under the present system, which his *religious* teachers declare to be "godless" and one "that fosters immorality," is a glaring inconsistency." And for them to apply for the position under a new *regime* of Protestant spiritual instruction would be more inconsistent still, as the good Catholic would term it "damnable heresy," which he believes would send all the young heretics to Tartarus, many depths below *purgatory*. R. Catholics, therefore, could not consistently apply. The infidel, also, would apply in vain. Unto such "God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" (Psa. 50 : 16). The only truly qualified teacher, therefore, to give young children thorough spiritual instruction is the person "taught of God"—a *soundly converted man*, and one who not only believed the Bible to be the Word of God and had realised experimentally the truth of its teaching, but who possessed an intelligent acquaintance with it and "meditated therein day and night."

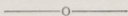
DR. CHANNING'S VIEW.

"WHOEVER TEACHES SHOULD HIMSELF BE TAUGHT.
—The late Sir R. Peel, in the House of Commons, gave the following from Dr. Channing's 'Remarks on Education.' He says: 'Education is a sham and a cheat, unless carried on by *able and accomplished teachers*. Much as we respect the ministry of the Gospel, we believe it must yield in importance to the office of training the young. We maintain that higher ability is required for the office of educator than for that of a statesman. The statesman works with coarse instruments for coarse ends; the *educator* is to work with the most *refined influences* on that *delicate essence, the immortal soul*. The whole worth of a school lies in the teacher. . . . Through this folly and ignorance (of appointing incom-

petent teachers), the young have been robbed of that aid for which the *treasures of worlds can afford no compensation.*" Dr. Channing and Sir R. Peel were on the side of God and the Bible.

"It is not enough that the master (schoolmaster) be a well-informed man, or that he has tact for communicating instruction; it is necessary also that he should be a man of genuine piety."^{*}

Beyond question the above are the necessary qualifications for an effective Christian teacher in connection with scholastic ability, and we think there would be little difficulty in meeting the demand. But in no wise should any person take charge of a school of children who did not sincerely believe the Bible to be the Word of God, and could at least reverently teach them its general truths.



CHAPTER VI.

THE ROMAN CATHOLIC DIFFICULTY.

"Do justly, love mercy, and walk humbly with thy God."—*Micah.*

IF, as we have been led to believe, statesmen passed the infamous Act to get the R. Catholics into the schools, they have completely failed: the snare was in vain; Catholics were not caught. If Protestants were really in collusion with statesmen, as some would have us to believe they were—which we can scarcely accept,—in consenting to the passing of the bill with the promise of religious instruction after it became law, in spite of the Catholics and notwithstanding its uncompromising language, then they also were fearfully disappointed, as they justly deserved to be, from whatever motive of this kind they allowed the bill to pass. We repeat, however, we do not accept the charge of collusion. But to accept the promise of ungodly and unprincipled men, to give religious instruction, in the face of the wording of that 12th clause,

* Dr. Mayo's Lecture, page 9.

we again say, they must have been very weak and under a most fearful delusion. I would not believe my father if he were to rise from the dead, if he refused, as they refused, to alter the wording of that clause. I should suspect him of hypocrisy.

Roman Catholics, however, knowing the absolute necessity of instructing their children in religious belief concurrently with secular education—the only true method of instruction—wisely undertook the education of their own children. Now, had Protestants done the same thing—as they were *more fully bound to do*, because they claim that *their pure Bible truth is vastly superior to Catholic superstition, as unquestionably it is*,—had they followed the Catholics in their laudable course, they would at once have shattered the infidel system, brought hypocritical statesmen to their feet, and obtained all they required. But, no! rather than teach their own children or concede the demand of Catholics—payment by results for secular instruction—and obtain all they desired themselves, and so lead their children to God, they preferred the more fearfully humiliating course of petitioning and bowing to perfidious statesmen for twenty-three years without a scintilla of success, and to blight for time and eternity hundreds of thousands of the *three courses of children*—three generations—which have passed through our anti-Christian schools during that term.

GREAT GOD! WHAT HAS COME OVER THY CHURCH IN VICTORIA?

They pray to Thee for deliverance. I pray Thee to open their eyes to their egregious folly and guilt, to arouse them from their stupidity, and incite them to answer their own prayers.

SOLUTION OF THE QUESTION.

Our first suggestion is, that we answer our own prayers. Were Protestants to unite as they might and should do, rally and instruct their people by platform and press, and then with a solid vote at the next election place their own men in power, they could secure the most beneficial system of religious instruction,

and the teachers they desire, independent of anyone and everything else. But then, the Catholic grievance would still remain and ever annoy.

Protestants, however, will not, we think, so act and secure their desired object, because—(a) For more than 20 years they have showed their *weak-kneedness* thus to act while they have often made a great noise. (b) There are too many politicians among their voters with whom “*conservatism*” or “*protectionism*” is more to them than any important *spiritual* question. (c) There are many so hardened through resisting the Gospel that they literally neither see nor feel the necessity of making any ado about the matter. And (d) there are many, through lack of instruction on the subject, so stupidly ignorant of the vital importance of the question, they feel it to be vastly more honourable to be on the side of “*broad principles*” (?) than to contend for “*narrow sectarianism*.” For those reasons they will fail without a Cromwell or a Knox to inspire and lead them, and so they “*will ever pray*” to politicians.

A CATHOLIC GRANT.

The only solution, therefore, to place the *Bible*, *good lesson-books*, and proper *teachers* into *State Schools* discoverable to us, is for them to consent to a grant to Catholics according to results for secular teaching only, on the lines of State instruction, and so *unitedly* put the men in power who will do their bidding.

OBJECTIONS.

“We will never consent to a *grant* to teach Roman Catholicism!”

Tush, man! You are off the track; *it is for secular instruction only* we advocate a grant, and by results.

“Oh! but they will teach their dogmas with it.”

Nonsense, man! They teach them now as they have ever done, grant or no grant, and will continue to do so under any circumstances.*

* This objection arises from pure prejudice about teaching Catholicism, and it is pure cant; it is the people who pay, and the teachers who receive the money and not the priests. The grant, therefore, would simply relieve the people from paying *twice*, what vast numbers of them are ill able to do, but which they prefer to do that their children may receive religious instruction.

"Well, but if they get a grant they will never be satisfied; they will want something else."

What if they do?—although this is beside the question;—Unless there is a sufficient reason they will never get it.

THE CASE REVERSED.

We ask in all solemnness, what if Protestants were in a Catholic country, and for conscience sake educated their own children on the same lines as Catholics do in Victoria, would they not feel it to be a severe hardship to be compelled to pay the State for what they conscientiously declined to receive? Who would not believe a denial of this fact to be a falsehood? But, again, would they not urge their claim for a remission of his *double payment*? or, in other words, urge for a grant for their own schools according to educational results under similar circumstances? And again, would they not teach Protestant principles concurrent with secular instruction whether they had a grant or not? Who would not believe all this?

OBJECTION.

"Oh! but the case is not equal; we teach the *pure truth*, and they teach a superstition!"

REPLY.—Indeed! As a Protestant, of course, we demand credit for believing that Protestantism is vastly superior to Romanism. But this is wide of the mark; moreover we have sufficiently laid bare some of the *superstitions and defects* of Protestantism in one of our pamphlets without further exposing its nakedness here, as we might do, to show that Protestants have yet many very grave errors in their creeds, and in holding which they are, so far as they go, superstitious as well as Catholics, *and vastly more guilty, because of the superior light they claim to have received.*

CATHOLICS WISER THAN PROTESTANTS.

And we further show that, while Catholics in a Catholic country declined to supplement Protestant schools because of their sincerity in the belief of the superiority of their own (Roman Catholic) creed, and

that of Protestants being a *superstition*, it could never justify Catholics in refusing a grant to Protestants for mere educational results, *when, on account of that refusal, their own children were doomed to atheism*. And much less would they be justified in *declining* to educate their own children in their, *believed to be*, vastly superior principles independent of anything Protestant. Were they to act so stupidly foolish, we should pronounce them to be hypocritical, in that while they contended for the superiority of their creed they declined to teach it their children, in order to withhold the grant, but which, by withholding, they neither accomplished any good for themselves nor prevented any evil being done by Protestant heresy. *Protestant heretics* would teach their creed all the same, grant or no grant—*Victorian Protestants excepted*, of course,—while they (the Catholics) simply to spite their foes, would expose their nation's children to the blight of atheism, and multitudes of them to eternal damnation.* This, reader,

REVERSED, IS THE PROTESTANT POSITION.

The above reversed is exactly the position of Protestants in Victoria to-day. And in the name of God; in the light of His Word; in the light of common sense and reason, and in the name of every man and woman who have not lost their reason, I protest that Protestants in Victoria to-day are acting, and for the last twenty years have been acting, in a most maniacal, insincere, suicidal manner, that any people under the sun could possibly act. And our blood curdles every time we seriously think of the wrong inflicted on the country and on the country's children, and the Catholic community, because of a stupidly blind prejudice that has not a scintilla of reason or justice to sustain it.

* Catholics, we are certain, could not be guilty of such folly. Whilst they might grudge the *heretics* the *grant*, they would have too much wisdom, and too much love for their children—and they have shown this in Victoria—to trifle with a *nation's* well-being and the temporal and eternal destiny of their little ones. And we cannot refrain from saying, no other *sane people* could possibly barter the salvation of their country and their country's children, by a blind prejudice, for a few thousands of pounds.

AN ALTERATION AT HAND.

From our standpoint, were an absolutely atheistical community, in the stead of Catholics, demanding a grant for educational purposes *alone*, or to be free from the compulsory tax, which, conceded, would save the country's children and the nation at large, but which withheld would not prevent the promulgation of *atheism*, nor arrest the wholesale "slaughter of the innocents" for time and eternity, I should feel worthy of falling under the direst wrath of man and God for ever not to concede the demand. But, we repeat, the time, we believe, is at hand when those who oppose this demand of God, whether in the churches or outside, will have to face what they little expect. We cannot but think the patience of God is about exhausted with this vilest inhumanity to innocent helpless children who cannot plead for themselves. And we appeal to every parent, in the churches or out, especially to those whose bitterest experience to-day arises from their boys and girls already trained, and are in training in our Christless day schools, to strongly support any effort put forth to stay this national curse.

UNHOLY ALLIANCES.

"But we cannot form an unholy alliance with unscrupulous Roman Catholics and compromise our principles by 'doing evil that good may come.'"

Pshaw, man! you have all the time since the unholy Act was passed joined the unholy alliance with

The Christ-hating Jew,
Chinee and the Turk,
And with the atheist crew
Did heartily work

To keep out O'Shanassy, Duffy, and Flynn,
And all the R.Cs. so that you might win.

And this ever since the struggle was on; and yet, though you had formed such an "*unholy alliance*," you are farther away from accomplishing your own purpose to-day than ever.

There are some dear, soft-headed people who enter-

tain the gravest apprehensions of the danger of the writer to "*Protestant principles*," because of our apparent sympathy with R. Catholicism. Dear men! they are utterly incapable of distinguishing between sympathy with evil and a sense and advocacy of common justice—justice, which on the high principles of God and man demands alike for friend and foe. Their ire and bad feeling are aroused because we offer the solution of a difficulty they could never have conceived until their heads were grey; or because we advocate kindly consideration of a hardship that we ourselves, and they also, would fain have considered under the same conditions. These good men put us in mind of a minister who once declared in committee we were in *collusion with a church contractor*, because we urged some allowance in consideration for an unforeseen cause of his bad contract. And yet these dear people would not for their heads either write or speak as we have done against some of the principles of Romanism.

CHRIST'S CHALLENGE OF PROTESTANT MINISTERS AND CHURCHES.

How will Protestant ministers and Churches answer "the Chief Shepherd" when, with their Catholic brethren by their side at the judgment seat, and their children with them—as many, at least, as were faithful to their lights—while those of the three generations of children already having passed through State Schools without the knowledge of Christ as their Saviour, through Protestant recreancy, are absent,—what, we ask, will Protestants answer when He shall say: "Where are the flocks that were given you, those beautiful flocks?" (Jer. 13 : 20)—given YOU in their innocence and helplessness as My lambs for you to 'feed' and 'bring up in My nurture and admonition'? Where are they? What is your reply?" They are "speechless."

Who can conceive the possible feelings of that hour under the penetrating eye of Him who then is Judge? How will they answer when He shall say: "These your brethren withdrew their children from the tuition

of those atheistical men who 'crucified Me afresh, and put me to an open shame' before the wide world, CAST OUT MY WORD FROM THEIR SCHOOLS, AND FORBADE THE MENTION OF MY NAME. How many thousands of once innocent children, in consequence of this foul work, have gone out into the world with characters formed with an evil bias in which they had no choice, and over which they had no control? In this sad condition they have entered upon an eternity of being, the possible final outcome of which is overwhelming, seriously to contemplate. And yet, whilst many among you looked cold-bloodedly and *approvingly on*, others did no more than offer their annual protest, when unitedly you might have smitten those atheistic rulers and replaced them by men of righteousness and truth. These your brethren preferred to pay double rather than to give their children over to atheism and to Satan! While ye, with your hypocritical loud cries and protestations, preferred to live in ease and luxury than to put forth an earnest effort to snatch MY LAMBS from the State wolves, and the great WOLF OF HELL, to feed them with '*the sincere milk of the word*,' and to 'bring them up in My nurture and admonition,' truths which you loudly boasted were vastly superior to those men's teaching! Now, then, answer ME! why could you not also have withdrawn '*your flocks*' from the control of those 'sinners exceedingly,' and teach and train them in *what you deemed vastly superior truth and teaching, even if you had to pay double as your Catholic brethren did?* Or, failing that, what single sound reason had you for not consenting to a grant to them, and thus accomplishing three great acts at one stroke, namely—meting justice to your brethren, instructing your children for Me, and crushing atheism and driving it from the seat of Government?" Oh, brethren! what will you answer Him?

God is my judge, I would prefer being a Roman Catholic *on that occasion, on this question* at least, than to be identified with the Protestants of Victoria in this foul work! Paul wrote to the defective Corinthians:

"I write not these things to shame you, but as my beloved sons I warn you. We cannot be so tender. Paul, no doubt, was much more magnanimous and *charitable* than the writer, but he never had such an awful evil and defection to deal with (even in the backslidden Corinthian church) as we have under consideration. Modern delinquencies, both in the church and out, demand sterner rebukes than those of any preceding age in the world's history. They are against vastly superior light and privilege. The modern conscience, also, has become so stultified that it is impervious to anything but a strong home thrust or slash by "the sword of the Spirit."

THE ONLY CHANCE.

We presume the only chance to secure for Protestants the desired religious instruction in State Schools is the course we have suggested. And even this we fear will not be long available. The mighty forces of latter day evils are everywhere, openly as well as covertly, permeating every strata of society, that will soon annihilate this possibility. Stultified, indifferent, nominal professors in all the churches are fastly increasing, for whom you may sink or swim. Socialism, scepticism and atheism of all shades are in the ascendancy, and the temper of the "*Australian Natives' Association*," a little while since, was evidenced by the stern rebuke by one member of another in one of their assemblies for mentioning "*the name of God*." Was not he a genuine sample of the State nursery?—a true child of Mackay and P.P.? We affirm, those multiplying agencies and their increasing potency, with the rapid disappearance of the old imported sage element, will soon render the religious community practically helpless in politics. The above combinations, under the inspiration of drinkdom, will soon set at nought all dictation from the churches. This, indeed, may be too surely inferred from their ignominious defeats of the last twenty-three years, on the lines chosen, up to the present. We therefore urge all who love order and the future well-being of the country to give all their influence on behalf of the children while they may.

The only alternative to our suggestion is, a return to denominational instruction. But here again we are met with the senseless cry of "NO DENOMINATIONALISM." Not only is this heard from the Christ-haters—we may expect as much from them—but from some of the parsons and laity themselves.

We feel ready to ask, Has reason been dethroned? Has common-sense, and common honesty also, left the land?—the churches of the land? We know, of course, it has from all those who wickedly write and blurt against religious instruction for the children, but to hear this STUPID CANT from church-going people, and from some of their ministers now they have failed so long to attain their object by the State, leads one to suspect they are either *not sincere*, or are "given over to a strong delusion to believe a lie."

Is denominational teaching good for *adults*, for themselves, and for their children?—in their Sunday Schools and not in the day school? Does not each *sect* think its own theology *supreme in its purity, orthodoxy, and Biblical accuracy*? Most assuredly they do, and maintain it too, to the death. Indeed, if they did not, and would not, their principles are not worth a pinch of snuff, and they act the hypocrite. Why, then, this loud repudiation of *denominationalism*?* Let us have an answer. It would have been a bright day for Victoria now if every sect had taught their own children according to the light they possessed, or *ought* to have possessed, from the Word of God; but this they did not do, even when they had them. And it is quite unaccountable how they gave up their precious charges unless it was the cursed money business that *allured* them—"free education for our children"—which we have gathered from various speeches in their public assemblies, as — "They had their education free;" "The — church had received more benefit from the E. Act than any other," &c.

Such grovelling utterances evidence too *strongly* the motive for abandoning the children to the State, and their *antipathy to return to denominationalism, to have been,*

* When a sectarian, we thought "*our sect*" the very best in the world.

and to be, a financial one! And the thought suggests itself that it is almost as hopeless to think of a return in this direction, as to get the Bible and religious instruction in State Schools, apart from a combination with Catholics for a *grant all round* according to results.

Were the leaders of the Churches fully alive to their tremendous responsibilities, they would have brushed aside the contemptible money motive, and taught their children on the lines, and according to the methods clearly laid down in, and plainly deducible from, as well as enjoined by, the Word of God.

As we have already shown, the Churches were neither alive to their solemn responsibilities, nor had grasped the true Bible method of child instruction, the central idea of which is that of *the heart first*, and of the mind afterwards—rather both concurrently. Had they fully understood this they would as soon have given up their *preaching* as their *schools*.

We wish here to say, on the authority of God's Word, that "children trained up in the way they should go, when they are old they will not depart from it" (Prov. 22 : 6). And Deut. 6 : 4-9, Psa. 78 : 1-8, John 21 : 15, Eph. 6 : 1-4, 2 Tim. 3 : 14-17, and other Scriptures amply prove that the moral and spiritual instruction is not only to be the first consideration toward the child, but it is the imperative duty of the *State*, the *Church*, and the *Parent* alike to give it. And all history proves that the nation, the community, and the parents that came nearest to Bible methods enjoyed not only the greatest immunity from evil, but the greatest good and of God's favour and richest blessing; and those who have refused, His greatest curse—witness France and others to-day. It also proves that assiduous application with the young and tender mind on Scriptural lines is bound to succeed, as the Word of God and all experience testify. Statistical evidence everywhere also proves the incontestable fact of Cowper's stanza—

"The mind impressible and soft, with ease
Imbibes and copies all it hears and sees,
And through life's labyrinth holds fast the clue
That *Education* gives it, *false or true*."

CHAPTER VII.

"THE CONCLUSION OF THE WHOLE MATTER."

Which is—"Fear God and keep His commandments, for this is the **WHOLE** duty of man," &c. (Eccles. 12: 13, 14).

IF "the *whole* duty of man" in the *present life* is to "fear God and keep His commandments," and the Church is the repository of those commandments, and of God's truth generally, to instruct "those who are ignorant and out of the way"; and if there are multitudes around her who are not so instructed, and never will be instructed, if she fails to do so; and if she fails while she has the *privilege*, *opportunity*, and the *means of doing so*, how sad will be the result, and how will she be able to give her account to God?

But how great will be the condemnation of the Churches in Victoria, while they express their exceeding grief at "the insult offered to God," and to Christ, and Christianity, by a lot of wicked men blotting out the name of Christ from their children's school books, casting out His Word entirely from their schools, and thereby as far as statesmen are concerned the children may grow up in heathen darkness, while they (the Churches) make no attempt beyond protesting with solemn, but pointless, words to rescue and instruct them in the way of light and truth?

The Churches are not in ignorance of the imperative duty, in part at least, devolving upon them as the representatives of Christ, and as the custodians of His truth. We might fill pages of acknowledgments, confessions, expressed "desires," and felt "importance of their obligations" from their multiplied meetings and reports in their journals. Neither can entire ignorance of the true nature of Scriptural instruction to be imparted be made an excuse, although many representatives of the Churches affirmed "they would be satisfied"—some "with the Bible read merely;" others, with "moderate undenominational comment," while others, "with the restoration of the Irish School-books."

We maintain, that while there is not the slightest prospect at present of getting even either of those *limited desires* satisfied by their introduction into State Schools under present conditions, they could not possibly meet the demand of God according to His Word, nor the *convictions* of the true spiritually intelligent Christian of any true Church.

THE REV. W. H. FITCHETT'S

address at the Ecumenical Conference in America, 1891 shows this, and is doubtless the true ideal method of instructing the young; he said:—

“By the religious training of the young we do not mean merely that *some little fringe of religious phrases*, some faint embroidery of religious facts, shall be tacked on the general training of our children. The Church of Christ stands for this conception: That *the whole training of the child must be religious in its spirit, in its methods, and in its ends*. We at least, who believe that *the end of life is religion*, must believe that the whole training of those who are entering life ought to be religious.”

But Mr. Fitchett and every other intelligent man and woman must see that this class of training—the only proper method—can never be fully accomplished by any other agency than *the Church herself*, unless the *teacher* in the State day school had a free hand—which he will never get without a revolution—as well as a *free heart* and a willing mind. He further says:—

“In the religious training of the young there are three problems. *First*, how to use for childhood the great teaching function of the Church itself, and to make *Christ's Church a shelter and school and home of children everywhere*; *second*, how to keep the ideal parentage clear and high and in harmony with God; and *third*, how to ensure that the new education which, like a tide, is flowing through all the channels of modern civilised life, shall flow Christward.”

In this brief paragraph is clearly and forcibly expressed the joint obligation of the Church and parent, with its object and design. Those three

problems solved "in harmony with God's own plan" would be precisely that in the sentiments of that cluster of Scriptures before presented, and also akin to the Catholic view, that "the religious sentiment should permeate every lesson, and be taught throughout the day." But here again we say the State, no State, will submit to this method of teaching, unless the churches place in power men of intelligence and integrity, therefore it is the imperative duty of the Churches to assume the sole responsibility themselves, if they fail in doing that, independent of the State; and such would appear to be the sentiments of many leading American divines.

"Denominational schools are becoming more and more important to the Church and State. An education is very imperfect, unless procured under good moral and religious influences. At this time we have no more important work to do than that of building up our Christian schools."—*Bishop Bowman.*

"The duty of the Christian Church in this matter of education is one of the highest of her obligations."—*Bishop Foss.*

"*The Church which makes much of its schools will sweep to the front. If it neglects them it will be relegated to obscurity and defeat. Men of means cannot give more wisely than to aid in endowing Methodist colleges.*"—*Bishop Ninde.*

"Rev. Joseph Cook says:—"The Church *here* (in Victoria) as everywhere must come to the rescue. The Church must insist upon it that all the children be gathered under religious instruction somewhere. The proportion of children in Victoria that were not in Sabbath Schools was said to be *very large*. It was very large in America after all that had been done. While they had been efficient in securing religious instruction they were not sufficient, therefore they insisted on *devotional exercises* in the State Schools without denominational comment. But, with all this, they were not safe in America."

Mr. Cook evidently refers to *State* teaching in this paragraph, while imposing the duty upon the Church

to see it done. "But, with all" they saw that was done by the State, they saw "*they were not safe.*" No, nor any State ever will be, by the limited milk-and-water teaching that legislators, whose hearts are not changed and right with God, are willing to give. Therefore, if the Protestant Churches of Victoria decline to unite with Roman Catholics to put those men in power who can be relied upon to give a *thorough* system of religious instruction without any tinkering or "ifs and buts," then nothing is clearer than that it is the imperative duty of them all to return to their own schools, improve on their old plan, and teach according to the pattern God has given us, and such as that in Mr. Fitchett's "*three problems*" before stated.

HOW THIS MAY BE DONE.

There is no people under the sun more favourably situated than the Churches of Victoria to return to their own methods of teaching, if they cannot possibly secure the above provisions by the State. There is scarcely an established congregation in Victoria but, having outgrown the old, have built new churches, and therefore they are amply supplied with buildings in the old churches, so that nothing but a few pounds for paraphernalia would be necessary to operate immediately. And in very many places one building would accommodate all the children of each denomination of school age.

Churches under those conditions could unitedly select the most liberal and broad-minded teachers, and agree on the broad principles of Christian instruction apart from denominational peculiarities.

THE MONEY QUESTION.

Here is the rub, the great test point of principle and practice. A stingy German said: "You're mine friendt, if you don't touch mine pocket." Will the people pay? Will the Churches raise the money? We reply, where there's a will there's a way. The Catholics do it, and have done it for years; and, presumably, will continue to do so, grant or no grant, rather than,

like Protestants and others, hand over their children to atheism and the devil.

Let Protestants worthily follow their Roman Catholic brethren in this regard, and they would soon work a revolution and bring the State to its bearings. By this means considerable numbers would be drawn from the State Schools that "the State" (?) would see the folly of keeping such a staff and establishment on the present lines, "shut up their shop," and consent to pay private schools for secular instruction by results, compel attendance, and inspect them as now. But the space we had designed is more than exhausted, we must therefore draw to a conclusion.

A REVIEW.

First. We have shown the reader how that an unswerving union of all the Protestant Churches in the purpose to educate their people up to the mark, they were fully capable, independent of all opposition, to place in power men who would give them a true system of education, and without any concession to Catholics.* But we gave also the reasons why we believe they would not so unite.

Second. We then showed how that by a combination with R. Catholics, and conceding them a grant, they could fully accomplish their purpose in securing what they have so long contended for, and which also would lay the just discontent of Catholics from paying twice.

Third. We then showed that, failing in the above, their deepest obligation was to return to their own denominational teaching, but more on the lines of

* We must be distinctly understood, however, that though that could be accomplished, we should yet favour a *Catholic Grant for secular education results*, not merely to lay their irritation and discontent but from Christian principle, a sense of justice, to do to others as we would be done unto under like circumstances. And we cannot but believe that every *objector* would like thus to be dealt with, were he similarly situated. We like to see the *profession* of high and noble principle, but we like the assurance that it springs from a pure unprejudiced heart and on the principle of *justice* even toward an adversary.

God's Holy Word than ever before, and meeting their own financial demands like the Catholics. But

Fourth. Should they also fail in this through the fearfully sordid earthliness of placing finances above the spiritual and eternal well-being of a nation's children, they could even then revert to a united effort with the Catholics, and demand a grant for *all their denominational schools* for secular educational results only.

We affirm that either one or the other of those courses are open, and have been for twenty years past. But to their eternal shame we again say their only action has been periodical protestation and praying to a lot of shameless adversaries of God and man, among whom were a sprinkling of cowardly men *wearing the livery of disciples* of the Lord Jesus. We say, either of those courses are still open to them to act when they may deem it proper to do so, failing in which, some of them will procure to themselves, we fear, "shame and everlasting contempt."

To further show they are somewhat alive to the situation, at least, *professedly so*, we append the following extracts:—

"The influence of the Sunday School, great though that influence is, *is utterly inadequate to meet the necessities of the case.* We cannot but regard with the profoundest apprehension the fact that a large number of children, who by-and-bye will take their part in the government of this country, are growing up in almost total ignorance of Christian morality and religion. We believe that this fact is a menace of the most startling kind to the highest future *well-being of this colony.* We '*are treading upon fires hidden under deceitful ashes,*' and we urge you by every consideration of patriotism and religion to endeavour to remove what we believe to be a *deep national reproach*, and to be fraught with the gravest and most far-reaching national danger. We further remind you of your privileges and responsibilities as citizens. Upon *Christian people* depends in no small degree the nature of our legislation and the future welfare of our country."

"They must strike the blow now—delay would result in the worst mischief. The Bible declared that the 'powers that be are ordained of God.' That was God's general law of nations, meaning simply that they would have the government they were willing to endure; and they deserved and only deserved the government they tolerated. If they were willing to endure a tyrant they would be slaves. So if they chose to allow God's Word to be thrust out of the schools it would be thrust out. God would not work a miracle for them; the laws of history and of the universal world would not be suspended. Was it ever known in history that a nation put a brand upon the Word of God that was not smitten for it? Never!" No! nor any one who permitted it, when they could have prevented it.

JUDGE HIGGINBOTHAM.

"There should be a real union of all the Christian Churches, for the teaching of all children in the community, the law and practice of these primary duties on which their characters should be formed and their lives governed. Such a union, indeed, appears to me to present the only means discoverable by the human eye, of arresting the operation of influences that, at this day, threaten swift destruction to all the Churches alike, as agencies for maintaining and communicating religious and moral truth."

LATE REV. B. BUTCHERS.

"If one scheme proves to be impracticable, let us turn our attention to another which has at least this advantage, that it treats all alike, and promises a final settlement of a very grave problem. In the meantime every year of delay means a frightful increase to the number of children who are growing up in our midst as ignorant as heathens of the simplest facts of Bible teaching. Surely their blood will God require at our hands." True, Mr. Butchers.

THE FINAL RESULT.

Bishop Moorhouse, feeling deeply on this all-important question some time since, said: "All I can say is, that if an arrangement was not made, as sure as they lived,

the religious motive would drop out of the lives of the next generation, and God Almighty only knows what would take place then." What, but the natural result of lawless infidelity! Under such conditions, peace and purity will have fled; safety of life and property will have ceased; rapine and murder, and all evil will have become rampant on every hand; indeed we shall, as a nation, have fallen under the blighting, withering frown of Almighty God—the lowest fall before reaching the bottomless pit—and all this the result of execrating the Name of the Lord Jesus Christ, obliterating it from the school book, and casting out the Word of God from our schools.* The Protestant Churches looking on, all the while loudly protesting, but never putting forth a strenuous practical effort to save the country from ruin, and the children from atheism and perdition.

GOD'S SUPREMACY.

In concluding our remarks, what can we but say, that, if "God over all blessed for ever" is supreme, that He is "the Father of the spirits of all flesh" and that "all souls are His," then He claims in all things to be heard and obeyed, and especially respecting the appointment and destiny of all His children throughout His dominions, without being challenged by—"What doest thou?" In regard to the subject of the preceding pages God has given specific instructions how the lambs of His flock in their helplessness, ignorance and innocence are to be dealt with, and cared for, by responsible persons. Submission to His will, and obedience to His laws in this and in every other respect, secures to us all needful good—"In keeping His commandments there is great reward."

His commands and instructions, however, by Victorian statesmen and those who uphold them in the above, have been utterly ignored and set aside, consequently they are on the obverse side of immunity from evil and security of all good. And as sure as it is written "Be not deceived; God is not mocked: for

* From our former pamphlet.

whatsoever a man sow, that also shall he reap," so surely having "sown the wind, they shall reap the whirlwind." And if their soul-destroying policy is not quickly altered, we unhesitatingly risk our humble reputation in predicting some of God's heaviest judgments upon Victoria generally, and upon its Christ-rejecters particularly.

Assuredly the end of God's patience will come, and He will no "longer forbear holding in" His pent up indignation against the most highly-favoured nation in the world, who have so long and brazenly set aside His command—the only great foundation principle upon which any people can build up a great nation in righteousness and truth—namely, instructing the children in the fear of the Lord. "Shall I not visit for these things? saith the Lord."

BLINDNESS, FOLLY AND DELUSION.

We cannot refrain from remarking that there is no blindness, folly and delusion under the whole heaven so great as that which thinks of raising a generation of men to rule and govern the nation with justice and honour in the future, from whom have been withheld a knowledge of God and His laws in the days of childhood. The men who "framed such mischief by law" evidence they are under the inspiration and guidance of the wicked one, and like him would not only banish God from all their thoughts and the world, but from the universe itself.

But the time is at hand when "He that sitteth in the heavens shall laugh at them; the Lord shall have them in derision; then shall He speak unto them in His wrath, and vex them in His sore displeasure." The Churches are already smitten with mildew and blasting, with spiritual dearth and death, by the recoil of this monster national evil upon them, for their recreancy and supineness in facing it with a bold front while yet in its beginning. And, continuing in their lethargy and cowardice, Judge Higginbotham's prediction will assuredly be realised—"The operation of [its] influences at this day threaten swift destruction to all

the Churches alike, as agencies for maintaining and communicating religious and moral truth," that is, effectively.

We have a mission, we know. Of its exact nature we are not *fully* apprized. If any part of it, however, is a crusade against this national monster curse, we shall only require to "hear the voice of the Lord, saying, Whom shall I send, and who will go for us?" to respond: "'Here am I, send me' to 'smite it with the rod of Thy mouth' as it never was smitten."



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N.B.—Every sceptic, in the Church or out, should read this chapter.

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